Church Association of the Diocese of Toronto.

To the Members of the Church Association of the Diocese of Toronto.

In response to numerous enquiries by Members of this Association, called forth by erroneous statements circulated in reference to the proceedings which have followed on the presentation to the Bishop, in December, 1874, of eleven of its clerical members charged with "depraving the government and discipline of the Church," the Executive Committee herewith lay before them the letters and documents requisite to put them in possession of the facts of the case, in relation to the delays and abortive proceedings of the Commission, subsequent to the rejection of an appeal for immediate trial by the other inhibited clergy, and the singling out of the Dean of Toronto as the exclusive object of prosecution.

I.—THE REV. RURAL DEAN GIVINS, AND OTHER CLERGYMEN, TO THE RIGHT REV. THE LORD BISHOP OF TORONTO.

Toronto, Jan. 27. 1875.

My Lord,

We the undersigned clergymen who were charged conjointly with the Very Rev. the Dean of Toronto in the same presentment with the same offence, viz. that of depraving the Government and Discipline of the Church of England in this Diocese, notice with astonishment that you have selected the Dean as the only one against whom proceedings are now to be taken in the Court just established by your Lordship.

When eleven of your clergy have been accused of a grave offence, each one being as much implicated as every other, and the evidence by which it will be sought to establish the truth of the presentment on the one hand, and the want of foundation for it on the other, being of necessity the same against all the accused as against any one, we are wholly at a loss to discover your Lordship's reason for at present citing before your Court only one of the number.

We therefore respectfully request your Lordship, and claim it as our right, that you will cause the trial of the charge against us and the Dean to be proceeded with at one and the same time.

We shall be ready, if cited, to appear before your Court on the 3rd day of February next; and shall not allow the lack of sufficient notice to us, who now address you, to be used as the slightest stay or hindrance to the fullest action which your Commissioners may, by law, be empowered to take against us.

We urge this course upon your Lordship, not only because of the manifest justice of it, but also for the simplifying of the work to be imposed upon your Court; for should your Lordship (though we sincerely trust such may not be the case,) still persist in your present intentions of testing the truth or groundlessness of the charge as against the Dean of Toronto alone, we, the rest of the accused, whether the decision of the Court be for or against that Dignitary, shall demand it as our right, that the charges under which we at present lie, shall either be legally fastened upon us, or else be wholly removed by a competent tribunal.

We remain, my Lord,

Your Lordship's obedient servants,

F. A. O'Meara, Saltern Givins, R. D.,
Edm'd Baldwin, Alex. Sanson,
Sam'l J. Boddy, Geo. H. Moxon,
H. H. Waters, A. Stewart, R. D.,
H. C. Cooper, R. D.

II.—THE LORD BISHOP'S REPLY.

Tuesday Morning, Feb. 2.

My Dear Canon Baldwin,

Your letter of Saturday, with the address accompanying, was brought to me on that afternoon just as I was starting for Cannington.

I have now the first opportunity of saying that it would not be possible for me to make any change in the manner of proceedings, as referred to in the Address you have sent me.

It was thought well to limit the action on the Presentment to one person, the chairman, in order to spare the rest all inconvenience. The question could thus be as satisfactorily tested as if all the accused were summoned; and the issue as clearly reached as to the need or not of further proceedings.

I remain, dear Mr. Baldwin,

Very truly yours,

A. N. Toronto.

III.—THE LORD BISHOP OF TORONTO, TO THE VERY REV. THE DEAN OF TORONTO.

TORONTO, Feb. 9. 1875.

MY DEAR DEAN,

I have been all along anxious that matters should not have gone to the extremity of even a Commission of Inquiry touching the allegations of the Church Association contained in their Report.

It seems to me that the difficulty could be brought to an amicable settlement, if the Committee of the Church Association would withdraw or modify the statement contained in their Appeal published in that Report, viz. :—That the ground of the action they were recommending was, that "the monies raised go to the support of teaching at variance with that of our Church;" and that the men designed for our Mission work "are carefully trained to look with aversion on our Church as a Church of the Reformation, and to abhor the name, Protestant."

The extremely few in this Diocese who may, with any fairness, be charged with these wrong tenets and erroneous teaching, have not received their theological instruction in Trinity College; and it cannot, with correctness, be said that any of our present missionary staff entertain or teach such reprehensible sentiments.

When you first, in private conversation, expressed to me the intention of providing for the instruction of young men in "Evangelical Principles," and of aiding in the support of such men as Missionaries in this Diocese, nothing was alluded to as to the grounds of such action as are declared in the Appeal of the Church Association to which I have referred. I understood from you that it was simply to make provision for the training and employment of men educated in what is termed the "Evangelical" view of Church Doctrine, in contradistinction to what are styled "High Church" opinions; and to this proposition, thus simply declared, you may recollect, I offered no objection. If what was stated to me in conversation were expressed by you to me in writing, we could, I think, easily arrive at an amicable conclusion of the whole matter.

I am leaving this evening for Montreal; and if you could favor me with an early reply to this, please have it reach me at Montreal by Saturday next, care of the Metropolitan.

Believe me to remain,

My dear Dean,

Very faithfully yours,

A. N. TORONTO.

IV.—THE DEAN'S REPLY.

TORONTO, February 10th, 1875.

MY DEAR LORD,

I have received your letter of yesterday, and have read it with much pleasure. I need scarcely tell you that nothing but a strong sense of my duty in the matter would have allowed me to take the position that I have done. I have been acting throughout in accord with the Church Association, and cannot now make any definite reply to your Lordship's letter, as it is impossible to call together the Committee of the Association in time to obtain an expression of their feeling on the subject. I will have this done at the earliest possible moment, and will at once communicate the result. It is with the utmost regret that I have been even involuntarily a party to the making known far and wide the difficulties and dissensions in our Church. Most willingly will I aid by every means in my power, short of the abandonment of principle, in ending the struggle going on, and I have every reason to believe that this can be done on the basis of your Lordship's letter.

In the meantime, as I cannot write your Lordship definitely for some time, it may be as well to postpone for a fortnight the meeting fixed for next Wednesday. Kindly let me know your views by telegram to-morrow, as, if an adjournment be thought advisable, I should inform my Counsel of it at once.

I am, my Dear Lord,
faithfully yours,
H. J. GRASETT.

V.—THE LORD BISHOP TO THE DEAN.

MONTREAL, February 13th, 1875.

MY DEAR GRASETT,

I was happy to receive your letter yesterday afternoon, and immediately sent a telegram sanctioning the postponement of the meeting of the Commission for another fortnight from the day to which it was adjourned.

It will be a great pleasure to me, if matters can be so arranged that any further meeting of the Commission may be rendered unnecessary. I have just written Archdeacon Fuller to inform him of my desire for the postponement, as telegraphed to you. I do not expect to get back to Toronto before Thursday next.

Very faithfully yours,
A. N. TORONTO.

VI.—THE CHURCH ASSOCIATION TO THE LORD BISHOP OF TORONTO.

My Lord Bishop,

We beg leave to acknowledge receipt of your Lordship's letter to the Dean of Toronto, in which with a view to bringing present difficulties to an amicable settlement, you invite the Committee of the Church Association to "withdraw or modify the statement contained in their Appeal," viz.: That the ground of the action they were recommending was that "'the monies raised go to the support of teaching at variance with that of our Church;' and that the men designed for our Mission work 'are carefully trained to look with aversion on our Church as a Church of the Reformation, and to abhor the name of Protestant.'"

In response to this invitation, and in view of explanations which have been made since the issue of that Appeal, we earnestly desire to meet your Lordship's request with every concession short of the abandonment of principle; and we accordingly beg leave to ask you to receive the following statement in detail. We desire to avoid as far as possible any controversial tone; and will therefore only say that a wide-felt dissatisfaction was produced by the explanations offered by the Provost in 1860, in reply to the charges brought by the late Bishop of Huron against the theological teaching of Trinity College.

Of this teaching we can only directly judge by its results; but subsequent events have not tended to lessen the dissatisfaction then manifested.

Nevertheless, in view of the recently published statements of the Provost, we are willing to believe that he has not only modified his teaching; but that the exigencies of a controversial reply tended to force into greater prominence certain objectionable points, than he would assign to them in a course of theological instruction.

Unless your Lordship require it, we shall not now discuss those objections further than to say that, on certain points there was an avowal of such teaching, as—though accompanied with protests against the errors of the Church of Rome,—appears, however undesignedly, calculated to foster in the impressible minds of young men any tendency towards opinions and practices such as mark the Ritualistic school in England.

The points referred to are: 1st. The Virgin Mary, and her perpetual Virginity; 2nd. The Intercession of Saints; 3rd. The special significance of priestly absolution; and 4th. The participation in the glorified humanity of our Lord, by means of the Sacrament of the Lord's Supper; with the accompanying explana-

tion as to certain "admirable early usages which our Reformers did not venture to restore, such as that mentioned by Justin Martyr, the conveyance of the consecrated elements to all sick members of the Church after every public celebration of the Eucharist."

In common with all Evangelical Churchmen,--and under this title we include many High Churchmen;—we view with extreme jealousy all tampering with that vital error which lies at the root of Ritualism, viz.: The substitution of the Romish doctrine of justification by the Sacraments of the Church, in lieu of the doctrine of "Justification by Faith only," as clearly set forth in the Eleventh Article. But we gladly welcome the declaration of the Provost that he repudiates the teaching on this vital doctrine embodied in the "Christian's Manual." We regard the teaching therein set forth as embodying the essence of Ritualistic error; and as the Provost has said: "I am very sorry that the gentlemen who have attached their names to that letter, should have stated that they believe its teaching to be the teaching of Trinity College," we accept this as intended to convey a specific disapproval of the extremely objectionable teachings therein set forth; and to which we have since drawn attention in detail.

But we must remind your Lordship that while the Provost is the only Theological Instructor, there are other Professors in Trinity College; and while we desire to be clearly understood as expressing no objection to that Institution on any other grounds than as a training-school for candidates for Holy Orders, we cannot overlook the influence in the College Chapel, the College Hall, and even in hours of recreation, of other Professors who have not followed the Provost's example by expressing "unequivocally a disapproval of the erroneous teachings above alluded to."

But, secondly, with reference alike to the views and the teachings on the Church of the Reformation and the name Protestant, your Lordship proceeds to say: "The extremely few in this Diocese who may with any fairness be charged with these wrong tenets and erroneous teaching, have not received their theological instruction at Trinity College; and it cannot with correctness be said that any of our present Missionary staff entertain or teach such reprehensible sentiments."

It is with much regret we feel compelled to dissent from this statement. We must remind your Lordship that, in judging of the fruits of the teaching of Trinity College, we are not limited to this Diocese; and of the Diocese of Ontario, its own Bishop has referred to some there, who, though also assumed, according to his standard, to be few in number, are, he says, "striving to undo the principles of the Reformation." They have already driven a large number out of the Church.

We are reluctant to refer to individuals, but we cannot overlook, in our own Diocese, the selection of the author of the "Christian's Manual" from among the College Graduates, as one to be specially entrusted with the religious training in its own Preparatory School. Again, we have already shown how impossible it is to reconcile the proceedings in the Church of the Holy Trinity of Toronto, in reference to its Sisterhood, and its preparations for the celebration of the Holy Communion, with any simple interpretation of the meaning of the rubrics; and we need only quote the declaration of one of its clergy, also a graduate of Trinity College, the Rev. O. T. Ford, "That in doctrine I do not consciously, either in preaching or catechizing, go beyond what I learned at Trinity College; and I believe that to be the case with the younger men generally. . . . . That, speaking generally, the Lord and the Apostles taught a religion of the kind commonly called Sacramental, Sacerdotal, High Church, or, to use the proper term, Catholic, I have no doubt. The Bible is permeated with sacramentalism."

But there is one unmistakable test of the actual sympathies of the Clergy, viz.: the choice of Clerical Delegates to the Provincial Synod.

Year after year the "*Trinity College Ticket*" has been produced in printed form. It is openly spoken of as such. The votes of the younger Clergy—all graduates of Trinity College,—determine the selection; and their choice has never failed to include the representatives of the extremest views in ritual; while some of the oldest and most esteemed Clergy, who chance to belong to the Evangelical party, and other men of moderation and matured experience, when not excluded altogether, have been systematically placed at the foot of the list; while young men of opposite views precede or wholly supersede them.

The excesses of some of those Delegates have been manifested with such an utter contempt for the known feelings of the laity, that we have seen one of the Clerical Delegates walking the streets of Montreal in petticoated fashion, an object of grief and scandal to the Lay Delegates of his own Diocese, and of mirth to strangers. Another of those select representatives of the Clergy officiated at a Communion service at the Chapel of St. John the Evangelist, while the Synod was in session: helping to mix water with the wine, and in other ways to set at naught the rubrics, and the prohibitions of the Provincial Synod. Yet both of those representatives of the extreme Ritualists of Canada never fail to occupy a high place on the list of Clerical delegates, along with others more or less in accord with them.

While, in view of such facts, we cannot conscientiously limit our objections to "the extremely few" to which alone your Lordship sug-

gests their application; we gladly avail ourselves of this opportunity to state that we recognize alike the earnest piety, and the honest Protestantism of Clergymen who hold aloof from us, and differ on some points from the so-called Evangelical School.

Your Lordship further indicates that, on receiving satisfaction on the points specified by you, you will be prepared to withdraw any objections to the efforts of this Association to provide means of instruction for Candidates for Holy Orders, "in what is termed the Evangelical view of Church Doctrine." While we shall thankfully acknowledge even such a concession, it cannot be regarded by us as what should satisfy those who hold such views. The Church Association embraces men of different shades of religious opinion, united on the common basis of our Reformed Church, and its thoroughly protestant and scriptural Articles, as plainly interpreted according to the ordinary and simple meaning of the English language.

Your Lordship quotes with approval the language of the Hon. W. E. Gladstone, in which, referring to a time within his own recollection, when the Church was sunk in apathy, "a scandal to Christendom," he says, "Its Clergy, *with some numerous exceptions, —belonging chiefly, though not exclusively, to what was then called the Evangelical School*,—were, in numbers I should not like to mention, wordly-minded men, not conforming by their practice to the standard of their high office," &c.

You also recognize this Evangelical School, as legitimately taking its place within our Church. Why, then, should it be left to such enforced action of a separate body of volunteers to carry out a barely tolerated system of instruction in such views? Trinity College was professedly started for the whole Church, not of this Diocese only, but of Western Canada. The salaries of its Professors are mainly derived from the Clergy Commutation Fund, and are therefore the property of the whole Church, not of any one exclusive party. The appropriation of any portion of the Clergy Reserves fund to the endowment of Classical and Mathematical Chairs is more than questionable. The statement of the Provost shows that such funds are thereby diverted from their legitimate use, while the College is even more inefficient as a Theological Institution, than we ventured to state it to be. He expresses his entire agreement with us "as to the inadequacy of the time devoted in Trinity College to preparation for Holy Orders;" which, as we now learn, is only two, instead of, as we had supposed, three years.

In addition to this your Lordship recognizes, as though it were a mere matter of course, that the Theological Institution of the Church excludes all teaching of that Evangelical School, which

according to the statement quoted with your approval, almost alone redeemed the Church, within the memory of living men, from apathy and moral death. We believe that this so called Evangelical School represents the teaching which would be acceptable to a very large proportion of the laity of Canada; would give new life to the Church; and would bring about, as can scarcely otherwise be done, that harmony between the Clergy and the Laity, by which alone we can hope to see a hearty and generous support given to the Theological College, the Students' and Mission Funds, and all the other schemes of the Church.

We have thus endeavoured, calmly and temperately, to place anew in the least objectionable form that we can adopt consistent with our conscientious convictions, the various points which your Lordship has referred back to us for reconsideration.

Should the result be, as you have expressed the hope, that we can by such means arrive at an amicable conclusion, it will afford us unfeigned pleasure.

With the same object in view, we beg leave to invite the attention of your Lordship to the fact that your name has been allowed to appear annexed to a document, in which such words as "*traducers*," "*wretchedly garbled extracts*," and "*citations of passages culled with more astuteness than honesty*," are applied to the lay members of this Committee.

We have the honor to be,

My Lord Bishop,

Your Lordship's most obedient servants,

On behalf of the Executive Committee,

B. H. DIXON, } *Honorary*
J. GILLESPIE, } *Secretaries.*

TORONTO, FEB. 20. 1875.

VII.—THE DEAN'S COUNSEL TO THE VEN. ARCHDEACON OF NIAGARA.

DEAR SIR, TORONTO, March 6th, 1875.

The time for holding the Commission upon the presentment against the Dean of Toronto was adjourned until next Wednesday.

We were given to understand that it was more than likely that the proceedings would not go further, but, on the contrary, that the Commission would be withdrawn.

We have not heard, however, that such course has been decided upon, and it therefore behoves us to enquire whether it is the in-

tention of the Commissioners to proceed on Wednesday next.

We may add that if the proceedings are to be carried further, it will be our duty to insist upon their being dealt with on Wednesday next, for the Spring Circuits and other engagements will prevent the Counsel for the Dean, and others whose presence will be required on his behalf, from attending on any later day.

We shall feel greatly obliged, therefore, if you will let us know whether the Commission will proceed on Wednesday, in order that we may arrange with Mr. Harrison and others to attend.

We have the honour to remain,
Your obedient servants,

BLAKE, KERR & BOYD.

VIII.—THE ARCHDEACON'S REPLY.

THE RECTORY, ST. GEORGE'S CHURCH,
TORONTO, 6th March, 1875.

MESSRS. BLAKE, KERR & BOYD,
Barristers, &c.,

GENTLEMEN :—

I am in receipt of your favour of this day, enquiring whether the Commissioners in the case against the Very Rev. the Dean purpose meeting on Wednesday next to proceed with his case.. I have the honour to inform you that notice for a meeting of the Corporation of Trinity College having been called to meet on that very day, to consider the question of establishing a Divinity Professorship, to meet the views of the gentlemen of the Church Association whom I and others had the pleasure of meeting on Friday of last week, I notified my brother Commissioners that I thought it advisable, in the interest of peace, to postpone the meeting of the Commissioners for another three weeks from the 10th inst., and that if they concurred therein, it would be done.

I have no doubt of their concurrence, as they are as anxious as I am, to avoid any further acts that will tend to divide us. In consequence of the snow blockade, I have not been able to hear, as yet, from the other Commissioners, but I think that you can take it for granted that the Commission will not meet on the 10th inst. I might mention that I have the concurrence of two of the Presentors for the postponement.

I am, Gentlemen,
Your obedient servant,

T. B. FULLER,
Chairman.

IX.—MESSRS. BLAKE, KERR & BOYD TO THE ARCHDEACON.

DEAR SIR:— TORONTO, March 8th, 1875.

We are in receipt of your favor of 6th inst., which came to hand to-day. We regret to find that you have determined to postpone the meeting of the Commission in the case against the Dean of Toronto for another three weeks, and that such adjournment is to take place without the concurrence of the Dean, his Counsel, or any person on his behalf; and in the face of our letter to you, pointing out to you that if the case is to be proceeded with any further, we must in the interest of the Dean insist upon the Commission proceeding on Wednesday, the 10th inst.

We think it strange that the concurrence of two of the Presentors should have been obtained to the adjournment, or that they should have been consulted concerning the same, whilst the concurrence of the Dean, whose interest in the proceedings should, in our judgment, entitle him to be consulted before any adjournments should be made, has not been sought in any way.

What good object is going to be attained by adjourning the proceedings for three weeks, it is impossible for us to conceive.

It is not likely to promote a conciliatory spirit on the part of the Dean's friends, who feel that these proceedings should not be kept hanging over his head, whilst efforts are being made in the interest of peace.

So far as the Dean personally is concerned, it is most unjust that he should be kept in such a position as he now is in; and it should not in any way affect either the prosecution of the presentment or his defence thereto, whatever may be the result of the proposal now under consideration by the Corporation of Trinity College.

On his behalf, therefore, we must urge upon you that the Commission should proceed, if at all, on the day appointed, next Wednesday, or that the charge against the Dean should be withdrawn.

We were given to understand that the Lord Bishop of Toronto desired that the proceedings should be abandoned; if we have not been misinformed, may we ask at whose instigation are the proceedings being held over, and for what object?

We trust that you will let us hear from you in the morning that the Commission will not be adjourned as proposed, and that the Dean will be allowed what he is certainly, at all events, entitled to, a trial without further delay.

We have the honour to remain,
Your obedient servants,

BLAKE, KERR & BOYD,

X.—THE ARCHDEACON TO MESSRS. BLAKE, KERR & BOYD.

TORONTO, 9th March, 1875

GENTLEMEN,—I have the honor to acknowledge your letter of the 8th, which I found awaiting my arrival after an absence of three days, this evening.

It is very possible that the Commissioners in the case of the Very Reverend the Dean of Toronto, have not acted in accordance with the course pursued by courts of law. We are all ministers of the Gospel, and have not had (as we hoped to have had,) the benefit of a legal gentleman on the Commission.

We believe that we have acted in the spirit of our Master in agreeing, as we have unanimously done, to adjourn the sitting of the Commission as long as there was any prospect of peace being restored to our unhappy, divided, distracted Church; for I was told by a very leading member of the "Church Association," who has done his utmost to restore peace, that, if the Dean's trial, or rather enquiry into the charges against the Dean, was proceeded with, all hope of peace might be abandoned. We have not been officially informed that the Lord Bishop of Toronto desired that the proceedings should be abandoned; they have been postponed by consultation of the Commissioners, and for the reason above stated.

I have the honor to be, Gentlemen,

Your obedient servant,

T. B. FULLER.

XI.—THE CHURCH ASSOCIATION TO THE LORD BISHOP OF TORONTO.

TORONTO, March 15. 1875.

MY LORD BISHOP,

By instruction of the Executive Committee of the Church Association, we had the honor to forward to your Lordship on the 20th ultimo, a letter in which the Committee endeavoured to meet your request, as communicated to them in your letter to the Dean of Toronto, by offering to your Lordship such reasons and explanations in reference to statements previously objected to, as they trusted would satisfy you that they were made in good faith and on grounds which carried conviction to their minds.

We are now instructed very respectfully to invite your Lordship's attention to a renewed adjournment of the Commission, in spite of the protest of the Dean, while he, as well as the Executiv

Committee of this Association, are still uninformed of the receipt of the letter written expressly at your request.

We have the honor to be,
My Lord Bishop,
Your Lordship's
Most obedient servants,
B. H. DIXON, } *Honorary*
J. GILLESPIE, } *Secretaries.*

XII.—THE LORD BISHOP TO THE CHURCH ASSOCIATION.

TORONTO, March 20. 1875.

TO THE HONORARY SECRETARIES OF THE CHURCH ASSOCIATION.

GENTLEMEN,

I am in receipt of your letter of the 15th inst.

When I addressed Dean Grasett on the 9th February last, it was with an assurance from Archdeacon Fuller that a disposition was evinced to effect such amicable settlement of the grounds of presentment against the clerical members of your Executive Committee as would render it unnecessary that the Commission of Enquiry I had appointed should prosecute their work. The reply of the Dean was written in such a spirit as to increase the hope I had been led to entertain of the amicable settlement of the existing difficulty.

When the Dean expressed to me the necessity of conferring with the other members of the Executive Committee, before communicating a reply that would designate a course by which such amicable settlement could be arrived at, I had hoped to receive from himself, after such consultation, a reply characterized by the same tone and spirit that heralded his former communication. But I was disappointed by receiving instead a long communication from the Secretaries, the discussion of which could have no other influence than to increase, instead of lessening, the acrimony of the existing controversy.

The Address, too, recently presented to the Dean, was calculated still further to indispose the minds of many for peace, by its indicating the presentment as a persecution of the Dean, with the very incorrect affirmation that all who participated in this action were "Ritualists."

Nothing but the hope of the restoration of peace instigated the adjournment of the Commission; but as present circumstances give no encouragement to such a hope, I cannot advise any further prorogation of its meeting. It is well to test the questions in-

volved in the presentments with which they have to deal; and to ascertain, if possible, whether, or how far, the Clergymen arraigned have depraved the government and discipline of the Church.

I have the honor to be, Gentlemen,

Your obedient servant,

A. N. TORONTO.

XIII.—THE ARCHDEACON TO THE DEAN.

TORONTO, 20th March, 1875.

MY DEAR DEAN,

I am sorry to be obliged to inform you that I am directed by the Bishop to-day, to inform you that his Lordship directs the Commission on your case to sit on Wednesday, the 31st inst. at 11:30.

In connection with Mr. Vice-Chancellor Blake, I have done my utmost to avert this, which I believe will be a great calamity to the Church; but unfortunately evil counsels have prevailed on both sides, and there seems, humanly speaking, nothing to avert it, as the prospects for reconciliation, which existed a few weeks ago, have vanished.

Deeply regretting this,

I am, my dear Dean,

Yours very faithfully,

T. B. FULLER.

XIV.—THE ARCHDEACON TO THE DEAN.

TORONTO, March 25. 1875.

MY DEAR MR. DEAN,

I am directed by the Lord Bishop to notify you that the Commission on your case will not sit on the 31st, in consequence of the unavoidable absence of the Counsel for the gentlemen who have presented you and your brother members of the Church Association, and that the Bishop has fixed the 16th day of April for the inquiry to proceed. This determination was come to this afternoon. Not liking this sort of proceeding, I have asked to be relieved from my position on the Commission.

I am, my dear Dean,

Yours very faithfully,

T. B. FULLER.

XV.—THE CHURCH ASSOCIATION TO THE BISHOP.

TORONTO, April 1. 1875.

MY LORD BISHOP,

We beg leave to acknowledge your Lordship's letter of the 20th ult., to which, by the instruction of the Executive Committee of the Church Association, we very respectfully reply, that the Dean of Toronto referred your Lordship's letter of 9th of Feb., to them, along with his answer, in which he said, "Most willingly will I aid, by every means within my power, short of the abandonment of principle, in ending the struggle going on."

In this spirit the Executive Committee endeavoured to frame their reply; and they regret to learn that their explanations fail to induce your Lordship to alter the course of action referred to. They could not conscientiously withdraw the statements objected to in their appeal; for they believe them to be substantially true. But they explained and—as far as possible—modified those relating to Trinity College, in the light of explanations subsequently published; while they submitted to you evidence which compels them reluctantly to dissent from your Lordship's belief that extremely few of the Clergy, and none of those trained at Trinity College, are chargeable with the erroneous teachings and practices complained of.

They would very respectfully press upon your Lordship that the objections to the training of Trinity College are no novelty; and that for years complaint and remonstrance have been made against teachings and practices in this and other Dioceses, which have been the source of an ever increasing dissatisfaction to the laity. No redress has been found; but those who have in vain labored for years, in vestry, synod, and in other ways, to have the causes of strife and dissension removed, no sooner organized themselves into a Church Association and gave expression to their long-felt grievances, than they were denounced by your Lordship as disturbers of the peace of the Church; and their clerical members are cited before a Commission on the charge of depraving its government and discipline.

Had such a proceeding followed in the wake of equally prompt prosecutions of such notorious cases as have for years been the source of strife and scandal; and have driven many members of the Church to other Denominations, it would not, at least, have suggested the idea of partiality, and the charge of persecution, of which your Lordship complains. But it is impossible to avoid contrasting the prompt appointment of a Commission to try the Dean of Toronto, with the very different reception of the per-

sistent complaints and charges made for years by Churchwardens and Parishioners against the Incumbent of Weston, including their appeal last year to the Synod.

The Members of this Association conscientiously believe that the inadequate support of the Mission Fund of the Church is due to a wide-felt dissatisfaction with teachings of the Clergy, more or less opposed to the doctrines of the Reformation. This they believe to be traceable to the training of Trinity College; and they once more respectfully submit to your Lordship that the way to true peace is to be found, not in the prosecution of those who complain of such evils, but in the removal of the sources of such dissension.

We have the honor to be, my Lord,
Your Lordship's most obed't serv'ts,

B. H. Dixon, } *Honorary*
John Gillespie, } *Secretaries.*

Those desirous of joining the Association will kindly send their names, addresses and subscriptions to B. Homer Dixon, or John Gillespie, Honorary Secretaries, Toronto, to whom all communications are to be addressed.

Members and Corresponding Members:—Yearly subscriptions, one Dollar; Life Members, Twenty-five Dollars.

The papers of the C. A. may be obtained by Members, for distribution, free, on application to either of the above named Honorary Secretaries; by others, at $1.00 per fifty, 30 cents per dozen, or five cents each, on application to Hart & Rawlinson, Booksellers, 5 King Street West, Toronto.

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